doubt whether there is a race on the face of the whole earth that equals the Comanches. They will lie along the sides of their horses, while under full speed, directing their course at the same time and discharging arrows from under their necks with deadly effect, in a manner astonishing to witness.

If a deer is captured, he brings it in on his horse, throws it to the women whose business is to dress and cook it. If he kills a mustang or a buffalo, he rides into the village and informs his squaw where the carcass may be found, who straightway mounts and goes out in search of it—skins it —cuts the flesh into strips, and returns.

While the men are thus indolent, the women are remarkable for their industry. Besides attending to the menial duties of the camp, working in the fields during the planting and harvesting seasons, they perform extraordinary labors in preparing buffalo hides and bringing them into the soft and pliant condition in which we see them. To do this properly requires about six weeks, and the process may be new to many of my readers.

When the hide is first brought in green, it is placed upon a log so hewed that it presents a flat surface, perhaps a foot in width. With an instrument similar to a common adze, the squaws cut away all the flesh and part of the bulkiest portions of the hide, until the whole presents a uniform thickness. This is a long and tedious operation. They are then stretched upon frames, and rubbed with a kind of pumice stone until the surface becomes furzy. If it should dry in this state, however, it would be hard, stiff and unpliant. To avoid this, they use a preparation composed of basswood bark pounded very fine and mixed with the brains of the deer or buffalo, which is applied day after day until the skin is thoroughly saturated, when it is soft and flexible.

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

cradle for any length of time and could experience the exploratory pleasures of crawling about. From this time on, when the child was not on the board or scrambling about on the ground, it was carried on its mother's back.

A child on its mother's back seemed perfectly comfortable and at home. It ate when the mother passed food to it over her shoulder, surveyed the new, curious surroundings, or slept as its mother moved. When moving camp or when traveling, mothers carried the babies on their backs, or sometimes they hung the boards on saddles or travois poles. As a child became too large to be carried by an overworked woman, it was generally placed on travois poles pulled by a steady old pack horse. In this manner children were usually carried until they were old enough to ride upon a pack or a horse—lashed to the saddle or held in place before the mother.

The Comanches had no surnames. At first, children were likely to be called only by pet names. Formal or real names were always bestowed, but there was no set time for doing so. Personal names were not distinctive of sex. The father might name his child, but more commonly he invited a person of distinction to do so. A child named by a medicine man or a medicine woman was supposed to have a longer and more useful life. The naming took place in a public ceremony, which was considered better performed inside a tipi. The medicine man lighted his pipe with a coal from the fire, and blowing puffs of smoke to heaven, earth, and the four directions, offered a prayer for the welfare of the child. When the prayer was finished, he lifted the child aloft to symbolize the wish that it would grow up, and addressing the parents and others present, said, "His [her] name is going to be ———." It was customary to lift the child four times, a little higher each time. The godfather was either compensated on the spot or told that the child would give him something later. If the child proved sickly, it would usually be given a new name, for the Comanches believed that names were closely associated with individual constitutions and that a sickly or puny child could be made strong with a strong name memorializing the great deed of a brave warrior. He Runs Directly Against The Enemy was a sickly infant who was taken to a famous warrior for a new name. It cured him, according to Greyfoot. A name commemorating a false deed was

9: Gladwin E-5 (1940) 1948 NO6 Comanche NO6

593 including beating, gashing with a knife, and even cutting off her nose. How-
684 ever, in the first years of marriage, at least, a girl's parents, or her brother, could take her back and break up the marriage, especially if they had been instrumental in arranging it in the first place. This might lead to a damage suit by the deprived husband, particularly if she were to marry another man fairly soon; he would often collect from both father and brother, thereby asserting his rights over the woman even if he had not treated her properly.

593 Men were not expected to be as faithful as their wives and there was not
586 much that the latter could do about it. However, it is interesting to observe that one of the reasons given for a man leaving his wife was in order to avoid a scene resulting from her jealousy. Other grounds for desertion were incompatibility, and the fact that a woman was a poor housekeeper, though this latter difficulty might be circumvented, if the woman was otherwise desirable, by taking on another, younger wife to do the work. It is significant, in connection with the comparative lack of regard for children mentioned above, that one informant questioned on the subject specifically denied that barrenness on the part of a wife was considered a valid excuse for leaving her. Marriage, on the whole, was a rather brittle relationship; divorces were strikingly frequent.

595 If there were several wives, one was usually considered the favorite, though this was not necessarily the one the man had married first. She did much less work, bossed the household, and was much more intimate with her husband.
● [482] When traveling, it was she who always carried her husband's shield, while the others tended the pack animals that carried the greasy meat which would have impaired the husband's power. If she were menstruating, incidentally, he
[841] carried the shield himself. While the favorite wife occupied an obviously su-
[684] perior position, and was much less liable to be punished for any misdemeanors, it was in keeping with her position as a more primarily sexual partner that adulterous lapses on her part were much more severely punished, even to the point of death.

Polygynous households usually occupied at least two tipis. The secondary wives lived in one main tipi; the favorite wife might also live here, and visit her husband more frequently in his private tipi, or she might actually live separately with him, though the dwellings were, or course, adjacent to each other. The children lived in the main tipi with the wives; the favorite wife usually was permitted to have her mother living here too, even if the whole family were not already living with her parents. This allowed the wife more free time to be a companion to her husband. If a secondary wife had a different mother she might occasionally also get her in, but two grandmothers seem to have been the limit. The tipi usually contained only three beds, one of which (to the North—the door was to the East) was for the man of the family, and another might have to be vacated in favor of a visitor at any time, so the women could not afford to gather in too large numbers.